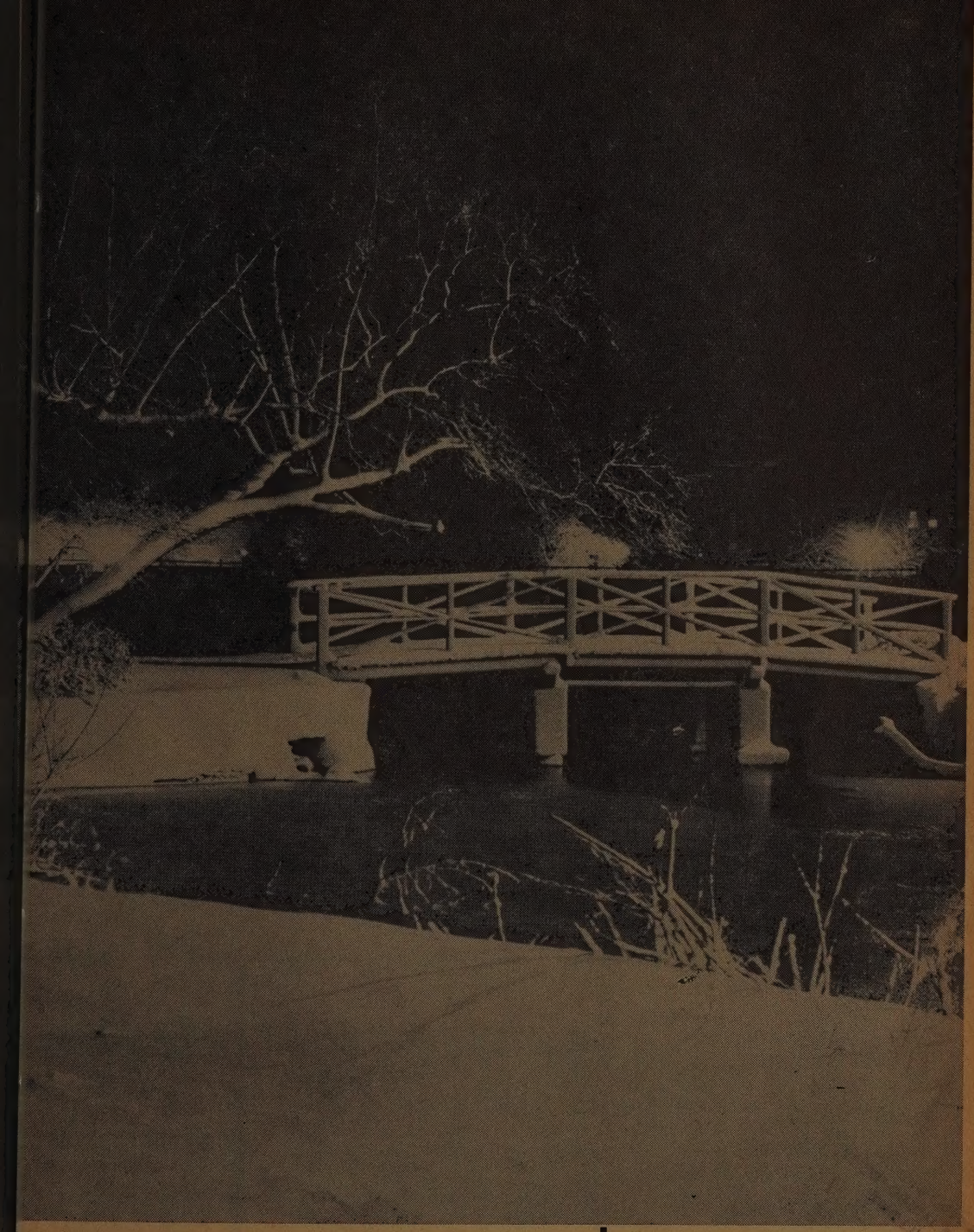

I sang a song of snow-laced trees
That sighed and swayed with every breeze
And beckoned from afar...

Lutheran Herald

December 15, 1959 • Vol. 43 • No. 50

SONG OF WINTER

I sang a song as dark fell down
Beneath the evening star.
I sang a song of snow-laced trees
That sighed and swayed with every breeze
And beckoned from afar.
I sang a song as dark fell down
Upon the twinkling lights of town.

I sang a song as dark fell down
Of Mary and her Child.
We walked upon new fallen snow—
We felt the winds of winter blow.
We thought of Jesus, mild.
I sang a song as dark fell down—
And I remembered Bethlehem town.

—MELVA REMEM

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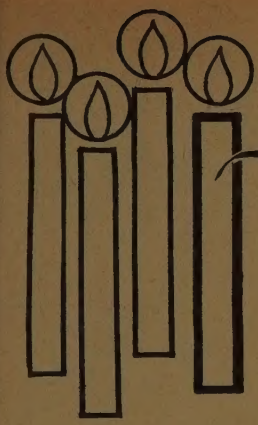
Lutheran Hera

Editor: O. G. M
Associate Editor: WILLIAM H.
Managing Editor: CARMEN MIT
Assistant Editor: MELVA R

Official organ of The Evangeli
theran Church. Published week
Augsburg Publishing House, 426
Fifth Street, Minneapolis 15, Minn
dolph E. Haugan, General Manag
bert E. Anderson, Circulation M
Subscription price, United Stat
Canada, per year $3.00. Secon
postage paid at Minneapolis, Mi
Printed in the United States of
by Augsburg Publishing House,
apolis 15, Minnesota.

© Augsburg Publishing House,



The Angels' Candle

Collect—Stir up, O Lord, we beseech thee, thy power, and come and with great might succor us, that by the help of thy grace whatsoever is hindered by our sins may be speedily accomplished through thy mercy and satisfaction; who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

Love came down at Christmas,
Love all lovely, Love divine;
Love was born at Christmas,
Star and angels gave the sign.

Worship we the Godhead,
Love incarnate, Love divine;
Worship we our Jesus:
But wherewith for sacred sign?

Love shall be our token,
Love be yours and love be mine,
Love to God and all men,
Love for plea and gift and sign.

Prayer—The fourth candle has been lighted, and our Advent wreath is all alight. How brightly it shines—each candle telling its sacred story. There is the candle of Prophecy. It lighted the way for Wisemen who came to worship and give gifts. It lights the way for us. There is the Bethlehem candle. Its task is to reveal the divine in the cloak of the humble, to show us the Presence in the guise of the Babe. There is the Shepherd's candle, making us one with those who have walked in the Way.

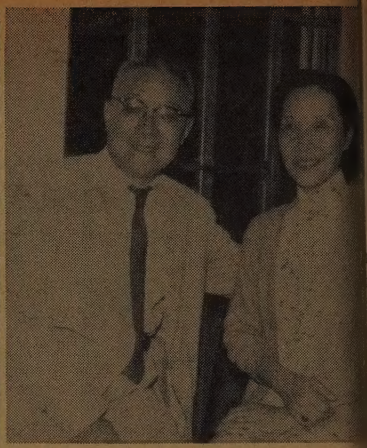
And now the Angels' candle—and is it not the dearest of them all? For this is the candle of the Gospel. "There is born to you a Savior." "Glory to God in the highest!" Thus spoke the angel, and thus the angelic choir sang.

Praise be to Thee, Triune God! By the light of the four candles of Advent, we worship and adore. Amen.

The Fourth Sunday in Advent

...urth candle of Advent,
...gels' Candle,
...mbol of love
... the final coming.

Hong Kong pastors and wives at their monthly dinner. Coca Cola vies with tea as a national drink.



The president of the Hong Kon Lutheran Church, Dr. Peng Fu and Mrs. Peng Fu.

The third in a series
by
Rolf A. Syrdal

The Lutheran Chu

Hong Kong, the gathering place of many people of many nations, is also a gathering place of missionaries of many denominations and sects.

At present there are about 42 missions active in the territory. Some of these are small independent missions, some of them sects, the latest being a group of about 60 Mormons. Most of the work of the Mormons and some of the work of the sectarian groups is among the Christians rather than among the pagan element of the area. There are also several large denominations doing very good work.

Many of the missions had worked in the interior of China and came to Hong Kong when Christian activity was stopped behind the Bamboo Curtain. At first, the work was in the Mandarin language, since the first wave of refugees contained many people from the northern section of China where Mandarin is used. In later years the majority of the refugees have come from the southern section of China where Cantonese is spoken, as it has been impossible for the northern Chinese to make the long trek to Hong Kong to escape from the Communists. For that reason more and more of the work is being done in the Cantonese language.

Lutheran mission work began in 1949. Working unitedly with the Lutheran Church of Hong Kong, we have the following groups from the United States: Augustana, ELC, Lutheran Free Church, and the ULCA. From Europe are the Church of Sweden sion, the Lutheran Free Church of Norway, the wegian Lutheran Mission Association, and the No gian Mission Society. Outside of these cooperating unified groups, there is the Missouri Synod, whic also doing excellent work.

When our united Lutheran missions began wor Hong Kong, they started congregations in various of the colony. These congregations soon took the of the Lutheran Church of Hong Kong, which is an indigenous Church with its own officers and gram, and is a member of the Lutheran World Fed tion.

It was inspiring to meet with all the Chinese pas and their families one evening. They have mon dinners for fellowship and for the purpose of disc ing the work of the Church and its specific needs. T are an alert, intelligent group, and they are consta seeking new opportunities and methods for reach their people.

It was also an inspiration to meet with the Chu Council. Dr. Peng Fu, president of the Church, is president of the Council. There were only three sionaries at the meeting; the rest were Chinese pas and laymen. They were efficient, clear-thinking, zea for the progress of the Church.

There are now 25 organized congregations in Ho

is page are three of our es in Hong Kong. (Right) ong Church first met in a upstairs room and later a larger room. Now the gation of more than 1200 ers has built this spacious

Hong Kong

and 28 preaching places. Eight of the congrega- have their own permanent church buildings, two emporary quarters, four have building programs, he others are renting temporary quarters. The in Hong Kong is carried on by less than 30 mis- ies, 13 ordained Chinese pastors, more than 30 se evangelists, and the same number of Bible n or parish workers.

night be interesting to list some of the activities eep these people busy:

dent work. Missionaries and Chinese pastors and elists all have contact with students in middle s and universities through the teaching of the English classes, the student center and hostel, hrough educational scholarships to refugees who nable to continue their education.

ular pastoral work. Church members form only ll minority of the people, so much of the pastoral is outreach into the area in which the congrega- s located. Large groups from the congregations onstantly enlisted to prepare and distribute tracts door to door and to visit homes. Sundays are not nized for business and laboring people, so extra es must be arranged for them in the evenings. is an active program of audio-visual education vangelism. Special evangelistic meetings are con-

(Above) Tsun Wan congregation's stone building is on a side street. This big sign on the main street points the way to the church. The church has 1100 members.

(Above) Castle Peak congregation meets in second-floor quarters above a store. Evangelist Li Ching-ming preaches both Mandarin and Cantonese.

ducted regularly at the large housing villages, as well as on the rooftops of some of the housing areas.

Relief work is conducted by congregations independently and also with Lutheran World Service, which has an extensive program in the Colony. "Roof-top work" (see Dec. 8 issue) is a special activity that enlists both missionaries and Chinese personnel. The Mission to the Lepers, conducted by a locally organized committee of university people, business and professional men, government officials, and missionaries, is open for evangelism and has become a special responsibility of the Lutheran Church.

Education. This area of work includes the theological seminary, which trains pastors for this area; the Lutheran Bible Institute, which trains evangelists and parish workers; and the Lutheran Literature Society, which provides tracts for evangelistic purposes and books for the seminary and Bible school, publishes a church periodical, and is now busy producing a graded Sunday school series. There are also one middle school and many primary schools scattered throughout the colony.

One of the chief problems faced by the Lutheran Church of Hong Kong is lack of money to reach the many people it should reach and to start new churches and schools. The cost of land is high in Hong Kong, and the cost of building construction has risen tremendously in the past few years. Even with rather generous help annually from the supporting Churches in America and Europe, the Church Council is afraid that some of the opportunities of building the Church will be lost unless more help is forthcoming.

The Council and all the congregations are emphasizing stewardship. Many church members practice sacrificial giving to establish full support of their congregational activities and to aid in the construction of their buildings.

On the other hand, in some areas we work among impoverished refugees, and there seems to be no possibility in the immediate future that they can be of much financial help to the Church. Just as church aid was given to Europe after the devastation of World War II, it seems aid is continually needed in this rapidly expanding colony in order to set the Church on its feet. The Church Council feels that if they have the proper facilities for congregational activity, they will be able to become self-supporting.

The progress of the work is thrilling. A growth in membership of 20% last year indicates the receptivity of the people and the effectiveness of the work. Even though the task seems overpowering, the possibilities for the future seem even greater.

ADVENT, 1959—

The last in a series

by Walter G. Tillmanns

"In Him was Life; and the Life was the Ligh men. And the Light shineth in darkness; and the ness comprehended it not." (John 1:4 and 5)

Life and death, light and darkness! This is the trast which the Advent season portrays in bold At no other time, with the possible exception of E is there such emphasis on the Life which overc death and on the Light which shines in darkness. of this emphasis is due, of course, to the season o year in which Advent and Christmas are celebr Man's hope to be delivered from the clutches of wi his conviction that after the long night a new day dawn. Thus we have in our Advent customs the exp sions of man's natural hopes combined with the fillment of greatest hope, salvation in Christ Jesus.

Many of the customs which center around the L and Life of the world are of recent origin. But as have seen, some of these customs go back several turies, even to pre-Christian times. At least as far as the sixteenth century, some Germans cut cherry hawthorn boughs at the beginning of Advent placed them in a pot of water in a warm room. Christmas they spread and were in full bloom. If flowers were many, the new year would be goodly they did not bloom and prosper, neither would the Often these blooming branches were hung on the side of the windows or of the doors, as a sign Christ who was dwelling in the house kept alive t who dwelt in Him. Outside the winter storms raging, the old demons and ogres were ruling supr but inside Christ kept alive all things.

In some countries, in the Lutherlands of German England, Holland, Switzerland, Scandinavia, and Russia, the people often constructed something f this greenery which they called a pyramid. From four corners of a wooden base they erected four right branches, tapering them together at the top. this frame they tied greenery of boxwood, fir or colored papers and other decorations. Often can were added, sometimes one or two, more often for the Sundays in Advent. On top a tinsel pen might be fastened.

Light and Life:

The Lord Is Coming

rneath and inside this pyramid there might be a miniature garden of Eden complete with figu- f Adam and Eve and the serpent. Often angels aming swords or Christ Jesus were added. Christ tor over death would perhaps place one foot on d of the serpent. In many regions, these pyra- ecame even more elaborate, indulging the fancy r builders. They are still found today, especially nan Catholic parts of Germany and in Austria, figures of the saints of Advent have often a place in the garden. In Lutheran lands the scene is sometimes constructed at the base of ramid.

pyramid is the ancestor of our modern Advent , whose history is not very old. The Advent belongs to one of the most cherished symbols season on the Continent, especially in Germany. ther hanging in the middle of the living or din- om, or it is standing on the table. There are al- our candles on it, usually red candles, which sym- the four Sundays of Advent or the four Evan- Between the four big candles there are often six smaller white candles, one for each day. The s are lighted during the daily devotions, or during prayers, or before going to bed at night, the first ndle on the first Sunday in Advent, the second on cond Sunday and so forth, until on the last Sun- l candles are shining in the room. Thus each day ight of the world is becoming brighter in the and the hearts of the people.

even where there are no candles to be burned are always the greens that do not die. "Against east of Christmas," a fifteenth century chronicler "every man's house, also their parish churches, decked with holly, ivy, bay, and whatsoever the of the year afforded to be green. The conduits tandards of the streets were likewise garnished." ou see, even our modern Christmas street decora- go back to medieval times.

Festival of Lights, which in many parts of the World is still associated with St. Lucia, the saint of light, whose day is December 13, goes back to pre-Christian days. Lucia merely took the place of the Germanic and Old Norse Bringer of Light, a woman, who brought happiness and blessings at the beginning of the new year, for St. Lucia's Day was the New Year's Day of our pagan forefathers.

In Sweden St. Lucia's Day is still called *modernatten*. In this longest night the light and with it the life of the new year are born. A symbol for this belief are the St. Lucia's Brides who even today in some isolated regions go from house to house in the evening before the festival. The blessings which they symbolize are represented by lights which they wear in a crown upon their heads.

In Bavaria, as late as the sixteenth century, teachers were given a special bonus because they "carried with proper solemnity the fire to the water according to old custom." This was a custom similar to one still being practiced in Southern Germany today, namely that of rolling the Fire Wheel down a hillside into the village creek. Thus St. Lucia's Fire is still being used as a symbol of the return of the sun. But in most areas of the Old World these heathen origins are no longer remembered and the fire, the light and the greens are used to glorify Him Who is the Life and Light of men.

Advent and Christmas, inseparable to the Christian, have taken over a great number of the customs and superstitions of our pagan forefathers. And yet throughout the centuries it has been the earnest desire of the church to put Christ into the center of all these observances. As late as 1740, Lutheran pastor Johann Dannhauer of Strassburg called the Christmas tree one "of the trifles with which the people often occupy the Christmas time more than with God's Word . . . a child's play" (the story that Luther "invented" the Christmas tree is legend pure and simple!) So it is also with all the Advent customs which have been described above. They can either take us away from Christ or they can help us to come closer—to use the words of Pastor Dannhauer once more—"to the spiritual cedar tree, Jesus Christ."

Whither ELC Television?

In answer to the above question, it should be noted that the major ELC television effort is being channeled through the National Lutheran Council department of radio and television. The change was made because of the costs involved and in order to do some pre-merger cooperating with the ALC and the UELC, as well as others. The ULCA is not a part of this NLC department, but may cooperate in various ways in specific projects. Participating in the department are ALC, ELC, Augustana, UELC, and LFC.

The NLC department has taken over from the ELC television office the one-minute television spot for Saturday showing called "Invitation for Tomorrow." This is now being used by approximately 230 stations. ELC speakers on this series have been Dr. A. N. Rogness, the Rev. David Quill, and Dr. A. Reuben Gornitzka. Speakers from other synods are being used on spots now in preparation. The ULCA is participating in this project, as is the ELC, ALC, UELC, and Augustana.

The NLC department has also taken over from the ELC Department of Education the Children's Chapel radio program. This is now aired weekly on about 160 stations. Planned for 1960 are 26 new dramas. Participants are ALC, ELC, and Augustana.

Remaining as ELC programs on radio are "Our Church" (daily) and the "Church at Work" (weekly); various special projects undertaken from time to time; and the operation of the recording and filming studio on the seminary campus (which also produces some of the NLC programs).

The secretary of the NLC department of radio-television is Miss Betty Barth. Besides working with the various NLC radio and TV programs, she has been active in covering for radio and television special events such as the NLC annual meetings. She will be in charge of radio and television coverage of the constituting convention of The ALC as well.

The major project which the NLC television committee has been working on is a children's program. Consideration has been given to having "Through the Porthole," a children's program produced by the Rev. Norman Hammer, become the NLC project but for various reasons this was not done. Agreement has now been reached on a variety-type of format (profiting from the experience of "Through the Porthole"). The central character will be a talented graduate of Capital University, Columbus, Ohio, and very likely on occasion the talents of some of the present personnel of "Through the Porthole" will be utilized.

Contracts have been entered into with the Fred Niles Company of Chicago for production of 26 of these quarter-hour programs. ULCA is not participating in this project, but is producing 26 children's programs of its own. Cooperation in distribution is expected, however, so that a 52 week coverage is obtained.

It has been an objective of our ELC-television office to encourage "Through the Porthole" to keep going until an NLC children's program can get on the air. This now seems to be an attainable objective, since "Through the Porthole" programs produced in November should carry through on the air until June, at which time NLC programs should be ready. Title of the NLC programs is not fixed, but will probably be some derivative of the present working title, "Light Unlimited."

"Through the Porthole" is a financial project of the WMF, and will remain so through 1960. Since the WMF TV offerings have not a provided funds at the time needed production, our ELC TV office ha vanced funds from time to time, will provide additional funds for duction required to carry the pro through until June (something NLC committee also hopes ca done.) The WMF is endeavorin raise $45,000 during 1959 and about half of which is expecte come in during 1959. Our ELC office has already advanced amount to the producers of "Thr the Porthole," as well as prov added funds. It is important that WMF funds come in, so that whole program of children's telev can go forward without a hitch.

If the NLC children's prog proves to be a satisfactory follo to "Through the Porthole" (an should be even better, if better gets mean anything), "Through Porthole" will probably go out of duction after this year. It will likely continue to be shown on tions for some time to come, how Transition to the new NLC prog will not be complete on all statio once, but will be a gradual pr over the some 70 stations now sh ing "Through the Porthole." It i course, the hope that NLC bac will interest even more stations in new program.

There is the possibility that the women's auxiliary may wish to m a project of continuing "Through Porthole," but if the NLC prog proves satisfactory, this seems unlik It would then seem better to con trate on the one children's prog of the NLC. The possibility of c mercial sponsorship for "Through Porthole" also exists (and the is not so crowded but that such ar rangement at no expense to the ch might be welcome).

By

O. H. Hove

ever the future of "Through thole," both the ELC and the we deep appreciation to Pastor n Hammer, the staff, and the "Through the Porthole" for ioneering effort in children's n, initiated in Watertown, Dakota, operated on a "shoe- and developed into a program on a scarcely believable 70 sta- om New York to San Diego— this by people having full- bs in other areas of work! It hoped that their experience in n can be utilized by the church way or another in the future. her the NLC department of nd television will continue to channel of major television or whether The American Lu- Church in its department of Relations will take over this at this writing undeterminable. ana's coming merger with the would make the latter seem ikely, unless the ULCA or its successor should decide to en- NLC department.

far future will, no doubt, re- trend toward a dovetailing of inational television efforts into ed Protestant impact of some The costs involved, and the ons on denominational empha- ptable to networks and stations, this inevitable, in this writer's n. It will not be easy to work formula that will maintain the y of denominational viewpoints, one hand, and gain the benefits nited venture, on the other. It ke time, but it can and must e if programs of top quality, viewing time, and significant ce are going to reach the na- behalf of the Church.

The Year of Jubilee

The Year of Jubilee was a once-in-a-lifetime experience of joy and release under the Old Testament dispensation. Every fiftieth year it occurred: slaves were freed, land was restored to the original owners, and the fields were allowed to lie fallow.

Today we associate the word *Jubilee* with a fiftieth anniversary festival or *a time of special rejoicing.*

By decision of the convention of The Evangelical Lutheran Church in June, 1958, and similar action in the conventions of the two sister Churches with which we are uniting, the union of our respective Churches is to be observed with a year of rejoicing and dedication, to be known as the Year of Jubilee. The Constituting Convention for The American Lutheran Church will be held in Minneapolis April 22-24, 1960. The new Church begins to function January 1, 1961. The Year of Jubilee will begin Pentecost Sunday, June 5, 1960, and conclude with a special festival offering on Pentecost Sunday in 1961.

Below you will find the calendar of events for the Year of Jubilee. In anticipation let us permit God to create in us an expectancy of great blessings. And in such expectancy we will venture great things for Him.

Fredrik A. Schiotz
President, ELC

CALENDAR OF EVENTS

1960

Preparatory

April 3	A Sunday of Prayer in the congregations prior to Constituting Convention
April 3-10	A Week of Prayer in the church with at least one vesper prayer service
April 17-24	A Week of Prayer in the home (Use of *Christ In Our Home* and *Portals of Prayer)*
April 24	Sunday of the Constituting Convention with special collects and prayers to be used at worship and Sunday School
May 1-7	(or five consecutive weeks thereafter) Bible Studies in I Corinthians with emphasis upon "family together"

Jubilee Year

June 5	(Pentecost) Churchwide Communion Service
Sept. 24-Oct. 1	(or five consecutive weeks thereafter) Bible Studies in I Corinthians with emphasis upon age levels
Fall 1960	E.M.V. (with evangelism undergirding the stewardship emphasis)

1961

Jan. 1	The ALC begins to function
Jan. 1-7	Week of Prayer in church and home *(Christ In Our Home* and *Portals of Prayer)*
January	(Epiphany) Bible Studies in I Peter with emphasis upon confirmed membership
Post-Easter	(April 2-May 21) Evangelism Visitation to reached and unreached
May 21	(Pentecost) Thankoffering

(Special collects for Church Seasons and Festivals will be provided)

BOOKS *in Review...*

From Friend to Friend

FRIENDSHIP EVANGELISM. J. Edgar Smith, Warner, 96 pages, $1.25.

This is a little book which would make inspiring reading for every deacon and member of the congregation's evangelism committee. As the title suggests, the book is concerned with winning and keeping people for Jesus Christ and His Church through Christian friendship and fellowship. The author proposes that this concept be implemented by organizing "cell" groups in the congregation.

These groups, even though few at the outset, would each concern themselves with one or two phases of friendship evangelism. One group would seek to reach the sick, shut-in and aged. Their visitation and planning would also include study and training in these fields. Another "cell" group would concern itself with the lax and indifferent in the congregation. Because evangelism covers so many areas of concern it is easy to do a poor job or nothing at all. The plan by Author Smith allows for specialization and the development of the creative interests of many people.

This is a method which can be started with a few people, all can participate, not much organization is needed, it is adaptable, not seasonal or temporary, and it is fruitful. So suggests the author.

Again let me recommend this book to pastors and to deacons or council members and to members of evangelism committees.

CONRAD M. THOMPSON
Minneapolis, Minn.

Globe-Circling Account

AROUND THE WORLD IN 180 DAYS. S. C. Eastvold, Pacific Lutheran College, 220 pages, $2.95.

Illustrated by an insert of 16 pages of pictures, this is a travelogue concerned with a trip around the world granted to Dr. and Mrs. Eastvold in commemoration of two events—the 40th anniversary of their wedded life and the 15th anniversary of their service to Pacific Lutheran College, Portland, Wash.

But this book is more than a travelogue. It is a commentary on many subjects by a man who is mentally alert and genuinely interested in everything and everybody about him. The subjects are varied—from economics, geography, history and art, to landscape beauty, crops, animal life, people, and a variety of other subjects.

It is also a record of endeavors, successes, failures, and challenges of the Lutheran Church in many parts of the world. There are interesting observations concerning difficulties and rewards in the lives of missionaries. There are provocative sentences such as these: "The black man, for better or for worse, will become his own master. May that self-government be under the Lord of lords, and the King of kings."

Because of Dr. Eastvold's interest in education as president of a Lutheran college, this book also deals much with educational progress in the various countries visited.

There are many biographical sketches, two of which—the ones of Emperor Haile Selassie and Dr. Albert Schweitzer—add valuable, "homey" touches to information already filling volumes about these two outstanding men.

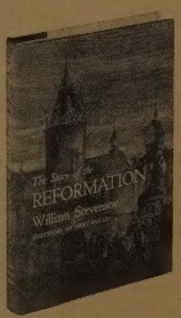
Furthermore, this book is an expression of the author's philosophy of life. It is a beautiful, Christian testimony. Everything Dr. Eastvold sees is against the background of his awe of the wonders of God's creation, his love of his Savior, and his desire that all men come to a knowledge of Jesus Christ.

INEZ STEEN
Madison, Wis.

Popular Reformation History

THE STORY OF THE REFORMATION. William Stevenson, John Knox, 206 pages, $3.50.

The author has set himself a modest goal (to provide a popular and stimulating history of the Reformation for the general reader) and does right well by his objective. Of course, he deals with fascinating subjects,



but, as most readers know, the nature of a subject does not always guarantee that an author's account of it will be interesting. We are happy to say that there is nothing pedestrian about this work. It is a fresh, succinct portrayal of the Reformation by a Scotsman who has a colorful style and the ability to interlard his writing with wit and imagination.

This book gets better as it goes alon fact, the first part (the Reformation in many) is somewhat inadequate and s ficial. But from then on the writer with facile command of his materials demonstrates a perceptive quality which readers will thoroughly enjoy.

The author is minister of Grange Church in Edinburgh, Scotland.

E. CLIFFORD NELSON
St. Paul, Minn.

Two Prayer Books

LET US PRAY. Oxford University 95 pages, $2.00.

The title page of this prayer book su its nature and content. It reads, "A of Prayers for Use in Families, Schools Fellowships." Also on this page is the ment, "Prepared by the Committee on Worship and Aids to Devotion of the eral Assembly of the Church of Scotla

The prayers of this book, especially for family use, reveal a deep spiritual i The contents are mature, the language ful and expressive. Its British origin dicated by the occasional Intercession Queen.

"The School Services and Prayers" tain valuable materials and suggestio the church school.

"The Prayers for Christian Fellow may supply Luther Leagues and Bible C with useful prayers and other devotional terials.

YOUTH TALKS WITH GOD, A of Everyday Prayers. Avery Bi Scribners, 55 pages, $1.50.

This little book is aptly described b author when he calls it "A collectio original prayers written especially for y people. Each prayer deals with situ and experiences common to all."

Each prayer bears its own title. The p are brief, pertaining to only one point language is down-to-earth. The follo titles are suggestive of their content: Wh People Like Me. Not to Be Too Proud. S one Having Trouble. To Be Patient My Mother and Father. Good and Bad tune. I Am Very Sorry. When Angry a Friend. The End of a Bad Day. Fo Hungry and Hopeless. A Nightly Pray

The book is very pleasing to the e is printed in large type on excellent p There is one prayer to the page even it is only five or six lines.

J. C. K. PREUS
Minneapolis, Minn.

...se's Faith

...ELIGION AND NURSING. Samuel South-...d, Broadman Press, 209 pages, ...1.75.

...book serves several functions. It is ...ll a textbook for the class in "nurs- ... religion" now frequently included ...urriculum of many nursing schools. ...nor's experiences as a hospital chap- ... made possible this vast collection of ...ated facts and insights concerning ...e's own spiritual needs and those ...atients.

...uthor has observed that "nurses ask ...ds of questions about religion. The ...bout the relation of religion to their ...s. . . . The second type of question ... the patients' religion." Dr. Southard ... these questions in a scholarly way, ...gelically warm and friendly.

...book is, secondly, inspirational. The ...f this volume is challenged to make ...evaluation of her life, her motives, ...onse to God, and her relation to her ...en. It is thoroughly Christ-centered. ...rd outstanding value of this book is ...ographical material and convenient ...ndex, making it a useful "handbook" ...rce book.

...y, the book should be listed among ...n mental health. Every reader will ...o have value as a means of gaining ... into personality problems, as they ... the one who is ill, to members of ...ily, and to the one doing the min- ... Pastors will be pleased to recognize ... book a helpful tool effecting closer ... relations with nurses and other ...rs of the healing team.

CAROLA HAALAND
Minneapolis, Minn.

...'s Seminary Story

THE CHANGING CHINA SCENE. Gustav ...Carlberg, 266 pages, $1.50.

... book is published by the Lutheran ...gical Seminary in Hong Kong as a ... project for the celebration of its forty- ...niversary. It is the story of the Semi- ... its church and political setting over ...d of forty-five years, 1913-1958.

... few words of dedication the author ... This book is a memorial to the pio- ...of the work in China who fought ... noble battle, who gained such a signal ... and have gone to their eternal re- ...

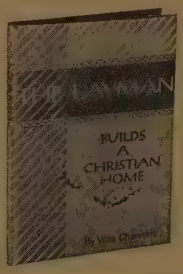
...his introduction the Rev. Harold H. ...son, the present president of the Semi- ...says: "In preserving this story in the ... setting of the pioneers by one who ... has been a link between the past ...e present is a service for which we ... be too grateful. Dr. Carlberg has sketched in a masterly way the vital connection between the Seminary and the whole life and work of the whole Lutheran Church of China. . . . An interesting feature of the book is the many pictures included, making the work a pictorial album as well as a written record."

EDWARD SOVIK
Northfield, Minn.

Home Blueprint

THE LAYMAN BUILDS A CHRISTIAN HOME. Vera Channels, Bethany, 95 pages, $1.75.

This is the third in a series of books for laymen designed to better acquaint him with the relationship of the church to his life. In this small volume the author deals with the broad field of the Christian family, with special emphasis on proper mental hygiene for wholesome relationships within the family. The book is not comprehensive, but



serves its purpose by being simple and sensible. The chapters "On Rearing Small Children" and "On Getting Along With Teenagers" are especially helpful. The sane approach of this author to topics which often invite theorizing on the latest pedagogical fads attests to her widespread experience in the field of practical child guidance, with a definitely Christian orientation.

ERWIN E. JOHN
Minneapolis, Minn.

Niemoller Analyzed

PASTOR NIEMOLLER. Dietmar Schmidt, Doubleday, 224 pages, $3.95.
GOD'S MAN. Clarissa Start Davidson, Ives Washburn, 242 pages, $3.95.

The place Martin Niemoller will occupy in history is not likely to be determined until another generation has had opportunity to look back upon his life undistracted by the storms of prejudice which swirl about this man wherever he goes. As long as he is alive, he seems destined to remain a controversial figure, praised by some as prophet and hero, and condemned by others as an irritant and publicity-seeker.

Whether praised or condemned, Niemoller apparently cannot be ignored. Hitler could not ignore him, nor can Germany or the world ignore him today. Released from concentration camp at the end of the war, Niemoller again assumed his self-appointed role as a critic of those elements in church and state which, as he saw it, conflicted with God's will for man. He has carried on this running battle throughout his term as Secretary for Foreign Affairs in the Evangelical Church of Germany, as well as in his present capacity as President of the provincial church of Hessen-Nassau.

An ardent liberal and a warm champion of the ecumenical movement, he is often at odds with the more conservative church groups in Germany. His radical statements on political affairs have brought upon his head the censure of leaders in both church and government.

The two biographies listed above make absorbing reading. Both authors present a sympathetic and probably one-sided picture of the militant pastor. The reader will probably find Dietmar Schmidt a bit more objective, and on the whole more authoritative.

In both books Niemoller emerges as a man who, for all his faults, is engaged in an uncompromising search for truth, relentlessly unmasking hypocrisy, ruthlessly exposing hidden motives. Even his friends deplore the way he does so (their constant complaint: "Martin, must you say it just that way?), and his friend Karl Barth says of him, "To the orthodox he is too worldly, to the liberals, too clerical, to the socialites, too militaristic, and all of us find him too much of a Prussian."

Nevertheless, these biographies leave the reader with the conviction that the world will always need voices such as his, insistent and strident though they be, in order that the important issues of life may be lifted from the hazy settings which often obscure their meaning, and fearlessly held aloft for all to see. For only thus can men learn to identify the truth, and be awakened to follow it.

A. W. NELSON
Milwaukee, Wis.

Inspirational Study Guide

A CLOSER WALK WITH GOD. Elmer A. Kettner, Concordia, 96 pages, 75c.

This is a simple yet practical handbook on basic elements of walking with God. Primarily a study guide for lay people, dealing with essential areas of vital Christian living, it can be used in many ways by individuals, small groups, and congregational organizations. Church councils or boards using this booklet as a basis for discussion before business sessions would receive inspiration, challenge, and direction for themselves and their congregations.

HENRY NIELSEN
Minneapolis, Minn.

Correspondence

Nose-Counting Out

► Thank you sincerely for publishing the article on Bible study by Pastor Ira Tanner. It appeared under the title "Thank God for Old Faithfuls" in the September 22 issue.

We who are laymen need more articles like this. We need encouragement and help to study the Scriptures.

Pastor Tanner has a sound theology or viewpoint of the congregation and its spiritual life. Bible study, as he points out, is a necessary preparation for effective service and lay leadership in the congregation. One good point he makes is that Bible study cannot be judged "unsuccessful" or "successful" by simply counting noses of those present.

John R. Varland
Lombard, Ill.

'Sane, Sound and Serene'

► Samples of all kinds, advertising Christmas merchandise and services, arrive daily. And everything is contemporary. Contemporary motifs, ideas, and caricatures are offered us. All we need to do is to look at samples of cards, bulletins, circulars, etc. to see how consistently Christ is gradually severed from Christmas. I went into three Christmas card centers and had to plow through hundreds of cards with pictures of Santa Claus, mistletoes, sceneries, Rudolph's, winter sports, reindeers, etc. etc. to find a few real Christmas cards with Christ on them.

We who love the old fashioned nativity and Matthew I and Luke II cards should insist till we get what we want, and advocate a Christ-centered Christmas.

Too bad that beatnikism has been infiltrating so extensively, and that the ugly, meaningless, or in some cases, unwisely used symbolism, has made such inroads. Even our religious church organs are following in the stream with the world making everything daringly contemporary. It cannot be for long, we hope, till the church at least in art and architecture will experience also in this sense a return to the old fold. May a sane and sound and serene Lutheran revival sweep over our entire Church!

(The Rev.) Johannes Hoifjeld
Orland, Calif.

Hell Reconsidered

► In the October 13th issue of the Lutheran Herald a news article appeared under the caption, "Canadians Reject Everlasting Hell." As a Canadian I strongly object to such a title. It is true the article goes on to mention that this view was expressed in a book published by the United Church of Canada.

Nonetheless, the caption would seem to imply that the United Church of Canada speaks for Canadians in general. This is far from being the case. It speaks only for those Canadians who compose the United Church of Canada, and I am led to understand there are many of this number who are opposed to the views expressed in the booklet. May I also point out, for the benefit of American readers, that the United Church of Canada holds no recognized national priority up here. It is simply one among several of the better known denominations.

I would appreciate a correction of the title already referred to.

(The Rev.) L. E. McFarlane
Port Arthur, Ontario

Editor's Note: We made several attempts to rewrite the headline referred to as reader McFarlane requests. However, we were not satisfied with any of the results. We are sure that just as many Canadians would object if we wrote, "Canadians Don't Reject Hell" or "Canadians Want to Keep Hell" or "Some Canadians Like Hell." Anyway, we believe that Pastor McFarlane has made his point. However, we would like to point out the fact that space limitations make it impossible to get all the facts into a headline.

No WOC Please!

► There may be many matte
much more moment in our
today than the one I am about to
to your attention, but if this c
any quarter, start a move to
the name of the women's auxili
The American Lutheran Churc
fore the merger actually takes
then my first "letter to the e
will have borne what I consider

The newspaper today is swa
with initials representing hundr
different organizations, boards, a
ficial bodies. Now we are abo
add WOC, for Women of the Ch

In my opinion, this is, for all
tical purposes, an awkward nam
the women's organization. It
wieldy in print, and it is impo
in headlines abbreviated to
which means nothing at all.

Karl Olsson's page in Lut
Herald is an experience every
I never read it without feeling s
to seek new spiritual heights.

Mrs. Dale Bruc
Yankton, S. Dak

Pictures, Olsson Appreciat

► For some time I have been
ing to write you to express m
preciation for the many fine thin
cluded in each issue of the
paper. The many pictures are esp
ly appealing to me, as it
difficult for me to do a great d
reading with my limited vision.
I have someone read the article
me, and we both get a blessing
the messages.

I have especially enjoyed the
of articles by Karl Olsson "Light
pled With Shadows"—he has s
practical and humorous way of
senting his ideas. Would it be
ble to secure these articles in
form? If he has not published the
full as yet, I trust that he will
as I believe they have lasting
for many readers.

Keep up your good work of wi
ing and of reminding us of our
tian opportunities as we enter
this new phase of merging with
believers in bringing Christ t
world and the world to Christ.

Olga Oen
Monrovia, Calif.

End of the Rainbow

whatever reason—the saintly stubbornness of the ant Episcopal Church or the American flair for ent—some of the most expensive property in the is still occupied by a church and a cemetery. Church at Wall Street and Broadway, surrounding its weathered tombstones, awaits the resurrection ull awareness that each grave in its domain is thousands of real estate dollars. The church does em to care. It has something more important to or.

Pot of Gold

l Street is an exciting place. It has the real existen- ell. Here things are happening. The flow of gold he world's financial arteries reaches the heart on Street. And to stand in the visitor's gallery at the ge and see swirling people and swirling prices e aware of "the objective power of gold"—as a puts it—the indifference of money to the fist holds it. Here is your pure democracy. A Hindu with diamonds in his headband and a widow Ishpeming, if they hold the same stocks, climb ancial escalator together. It is almost as if money people. As if it were god.

Golden Calf

course it is not. Money is excremental. It can be but it cannot make. It cannot control the future. saw this. Hence his anger with the golden calf. golden calf looked backward to Egypt. With mel- ly in its eyes it gazed toward the distance and een fringe of the Nile. Its form was composed of ust—nudged together by grubby hands and brains. he calf had nothing to say to tomorrow. It could ring forth water from the rock or provide manna. uld not lead people anywhere. Moses, however his theological sensibilities, knew this. He was g in futures. And the only god who had the future hand was the god of the burning bush and the ng mountain—YHWH—the *unnameable*—before the cherubim veiled their eyes.

The Augean Stable

ere is theology in newspapers. In a recent review ifford Odets' "The Big Knife," first written in Brooks Atkinson jabs a theological nerve. Odets' is an attack on Hollywood, what Atkinson calls ory of blackmail, corruption, murder, lechery,

Wanted: Something to Wait for

drunkenness, and random evils . . . skillfully put together." Since its first beginnings fifty years ago or more, the film industry has drawn fire from a range of idealists. Angry young men in T shirts, writing the draft of their first novel in the New York Public Library, have highlighted the moral putrefaction of the movie domain: its lust, venality, shallowness, and cruelty. And the implied moral has been to distinguish between garret art—poor but virtuous—and the corrupt art of the film capital. The latest big blast-off came in Norman Mailer's *The Deer Park*.

Alas!

The problem with most idealists, however, is that they have no doctrine of the last things. They cannot wait to let the Lord vindicate them. Hence the most simon pure idealists shooting their arrows from the most inaccessible moralistic pinnacle at the fat kine of Hollywood frequently end up browsing on those green plains. We shall let Mr. Atkinson speak:

> As an indictment of Hollywood it [The Big Knife] is shrill and excessive. Where is Mr. Odets today? In Hollywood earning a living.

They Can Wait

Only the gentle dead under the mounds of Trinity graveyard have something to look forward to. If we had eyes to see, what excitement we would discern in that lowly city! And what eager longing we would detect in every silvery line of rain and every yellow leaf. For creation too awaits with eager longing for the revealing of the sons of God. *Maranatha*. Amen. Come Lord Jesus!

J. R. Heste

Toward the Sunday After Christmas — *The Christmas Respo*

The Lesson: Psalm 16:5-11 • The Gospel: Luke 2:25-32

Monday, December 21

WITH TRUE UNDERSTANDING

Luke 2:13-14

And suddenly there was with the angel a multitude of the heavenly host praising God and saying, "Glory to God in the highest . . . ."

Heaven knew immediately the full significance of the birth of Jesus, and the display over the fields of Bethlehem was a demonstration of the joy on the part of the angels of God. There was no waiting for the truth to "dawn," no hesitation while an "investigation" was being made. The angels knew as all heaven knew that God was reconciling the world unto Himself. For that reason the heavenly host broke forth in chorus, giving glory to God. This is the only response possible for those who understand.

We thank You, Heavenly Father, that when we let You open our eyes, we can understand the truth of Christmas. And knowing this truth, accept our praise and rejoicing over Your remembrance of our need, and for the hope You have given unto us. Amen.

Tuesday, December 22

A PERSONAL EXPERIENCE

Luke 2:15

"Let us go over to Bethlehem and see this thing that has happened, which the Lord has made known to us." And they went with haste.

The birth of Christ was not a complete fact in the hearts and minds of the shepherds until they went to Bethlehem to see for themselves. It is true that they believed, or wanted to believe, the report of the angel. And it is this belief that made them decide with one voice to "go over to Bethlehem." Seeing Jesus for themselves had its right effect upon them. "And the shepherds returned, glorifying and praising God for all they had heard and seen." The experience had become personal.

It is not only what I have heard, or what is reported to me that finds itself effectively abiding in my inmost heart, gracious Father. It must be born of the experience of seeing for myself. May Christmas be most truly mine, I pray. Amen.

Wednesday, December 23

THE WORSHIPFUL SPIRIT

Matthew 2:2

"Where is he who has been born of the Jews? For we have seen his st the East, and have come to worship h

The Wisemen were on a quest for s one worthy of worship. Having hea the birth of the King, and being l follow the star, they set out to find King so that they might worship And their spoken purpose was not en For when they came to where He they presented the offering of their gi "gold and frankincense and myrrh," of them symbolical of the purpo the coming of the King. To the W men the birth of Christ had mea because it prompted in them a true of worship.

This, too, dear Father, must real part of our observances of the C mas festival. We would offer our frankincense and myrrh, as did the W men, for it is the Savior whose co into the world we remember. Amen.

Thursday, December 24

A SONG OF THANKSGIVING

Luke 2:29

"Mine eyes have seen thy salvation which thou hast prepared in the presence of all peoples."

So said Simeon, a man who "was righteous and devout, looking for the consolation of Israel." This was his response when he saw the little child Jesus when He was brought to the temple "to do for him according to the custom of the law." Simeon took the child in his arms and blessed God. This is what the coming of Christ into the world meant to him. He was salvation. He was light. And Simeon rejoiced. Now he was ready to depart this life for he had seen that for which he had been awaiting. This ability to see what Christmas really is brings the blessedness we need.

Here, O God, is the very heart of the message of Christmas Day. "Unto us is born a Savior." Make us truly thankful to You. Then let Your love fill us with thoughtfulness for all mankind, that living in love we may serve You as we ought. Amen.

Friday, December 25

MAKING ROOM

Luke 2:7

And she gave birth to her first-born son and wrapped him in swaddling cloths, and laid him in a manger, because there was no room for them in the inn.

There was a place for Jesus to be born. It was a humble place, to be sure, and it was no more than a manger. But all of it was in keeping with the "coming down" of God to earth. The keeper of the inn missed his opportunity, and it is possible he lived to regret his mistake. To be born in us Christ does not look for fancy quarters; all He asks is that He be admitted to our hearts, there to be the number one Guest, the most important Guest any man can entertain. Christmas happens in the heart.

How much danger there is, O Jesus, that when You knock upon the door of the heart there is no response, for it is already overloaded with guests who keep us occupied. Help us to keep room for You that we may have the joy of Your abiding. Amen.

Saturday, December 26

THE RIGHT "TROUBLING"

Matthew 2:3

When Herod the King heard thi was troubled, and all Jerusalem him; . . . he inquired . . . where Christ was to be born.

The birth of the new King w matter of real concern to Herod. He "troubled" over it. His concern, of co was that this new King was a prospe competitor. His inquiring into the m was prompted by the desire to do with Jesus and thus have the so peace of mind he was interested i our day, those who "go thro Christmas dwelling only upon its p aspects, certainly come out o "troubled," sometimes by the empt of it, the shallowness, the vanity Christmas without Christ.

Trouble us aright, dear God! Re us ever that there is a King that u to dethrone the king of self that i upon the throne of our hearts. By repentance and renewal bring about constant re-enthronement of Christ, King of Kings. Amen.

or James Primary?

Thomas "Gospel" Provokes Controversy

newly published "Gospel of Thomas," a collection of 114 sayings attrib- Jesus and discovered in Egypt in 1945, is causing a good deal of discus- mong both Protestant and Catholic theologians. The manuscript was cited rominent German Lutheran theologian to support assertions that Christ t designate Peter as His successor.

Erich Dinkler, professor of New nent and early Christian archae- at the University of Bonn, Ger- said in a lecture that the Thomas indicates James was named to Jesus as head of His followers His death. He identified James as ner of Jesus.

merly on the faculty at Yale Di- School (1950-56), Dr. Dinkler sed his views in the Shaffer Lec- at the seminary.

quoted from the Thomas docu- "The disciples said to Jesus: We that you will leave us, Who will become great over us? Jesus them: In the place to which nall have gone, you will go to the Just, for whom heaven and have been made."

is text means," Professor Dinkler "that James has the power on and in heaven, he has the keys e kingdom, he is the righteous His position thus is supported by vented word (dikaios; just) laid lips of Jesus."

onstructed from papyrus Coptic scripts found in 1945 by peasants ffside caves near Luxor, Egypt, homas gospel has just been pub- in full for the first time by r & Brothers, New York. An- edition of the manuscript will blished in February by Double- nder the title, "The Secret Say- f Jesus."

Catholics Discount Value

o Roman Catholic scholars dis- ed the value of "The Gospel Ac- g to Thomas," declaring that ecently found collection was of ical but of little religious inter-

scholars were Msgr. Patrick W. n, head of the department of ic languages at the Catholic Uni- versity of America, and the Rev. Joseph Fitzmyer, S.J., associate professor of New Testament at Woodstock (Md.) Theological College.

Msgr. Skehan, formerly resident director of the American School of Oriental Research in Jerusalem, described the sayings as having been written "to make capital of the beauty and charm of the parables of Our Lord to win followers for a pagan religion known as gnosticism." A heresy of the early Christian church, gnosticism held that emancipation or salvation came only through knowledge possessed by a few.

Asserting that "the faithful Protestant or Catholic who reads the Gospels does not need these distorted texts for his faith and devotional life," Msgr. Skehan said it would be well to "skip the fictional Thomas."

—RNS Photo

NEW PORTUGUESE BIBLE—Brazilian consul-general in New York, Mrs. Dora Vasconcellos, receives a copy of the newly completed Portuguese translation of the Bible from Dr. James Z. Nettinga of New York. The work is the first major translation of the Scriptures into Portuguese since 1753.

11-YEAR-OLD "BISHOP"

An eleven-year-old boy will reign as "Bishop for a Day" on St. Nicholas Day, December 6, at the ancient Benedictine Abbey of Monserrat in Catalonia.

This follows a centuries-old and amusing tradition by which the Abbey's boys' choir by secret vote elects a "Little Bishop," a "Vicar General" and "Secretary" on the festival day of St. Cecilia, patron saint of music.

Those chosen on this year's festival day, which was marked recently, will take office according to the full ceremonial honors of the Church. The entire community of the choir boys' parents and relatives will witness the event.

After he has been enthroned, the "Little Bishop" will read a humorous pastoral letter poking sly fun at the members of the community.

French, German Church Women to Meet

For the first time in the history of the Franco-German Brethren Council, Evangelical women from both countries will meet when the group holds its next annual meeting May 13-16, 1960, in Sete, Southern France.

One of the meeting's key topics will be possibilities of increasing exchange visits. In connection with the gathering, German Protestant leaders are scheduled to give lectures and hold worship services in various parts of Southern France.

The Council was established by French and German Protestant leaders in 1950 to promote better understanding between their respective churches and to demonstrate "the unity of the Protestant churches beyond their national frontiers." It has concerned itself with arranging exchange visits by pastors, laymen, and representatives of youth, worker, and student groups in the two countries.

German leaders in the Council include Dr. Hans Stempel, president of the Evangelical Church of the Palatinate; Pastor Martin Niemoeller, president of the Evangelical Church of Hesse and Nassaur, Dr. Reinhold von Thadden-Trieglaff, president of the German Evangelical Church Day.

—RNS Photo

GHANA MISSIONARY TO U.S.—Appointed a "fraternal worker" to the U.S. by the Presbyterian Church of Ghana, the Rev. Ebenezer Nelson Abboa-Offei (second from left) has been joined in New York by his wife and four of their eight children.

How to Get Along With Your Minister

An executive of the Congregational Christian Churches gave tips on getting along with a minister in an address at the annual meeting of the denomination's local Laymen's Fellowship.

"Pay him—he has a family to bring up, an education to pay for, and no hope of striking it rich," was the first suggestion by Dr. William K. Newman, head of the Congregational pension boards.

"Look out for your pastor's future—be certain that when he retires he may do so honorably and respectably," Dr. Newman urged.

"Give him a chance for some family life," he said. "Devise a plan which will enable him to spend time with his children and wife. Don't kick if he takes it.

"Provide for his continued education. It is to the interest of the church that he keep up-to-date on his reading and have time (not deducted from his vacation) to go to school now and then.

"Expect thought and accept it—you will not always agree with him. If he really preaches the Gospel, you must expect differences of opinion and not get mad when you don't like it.

"Expect hard work and match it. You deserve a man who dedicates himself to the job, but only when you are willing to work just as hard or harder."

A lawyer, Dr. Newman also listed what he considers the attributes of a conscientious church layman.

First of these is honesty, in personal, business and church life. "There is no substitute for absolute and unquestioned integrity," he declared.

Other qualities, he said, include knowledge of the Scriptures and of the history, doctrine, thought, and program of the Church; an "inquiring mind"; "zeal" and a sense of humor.

"We should read the *New Yorker* along with the Bible," he said. "If we cannot look at ourselves objectively, we are liable to fail in all our efforts."

Lay members, he added, should "take a vital part in the spiritual life" of the church and not "concern themselves only with the material and social life."

Probe Sex Education

Ohio's first statewide consultation of religious educators on sex education attracted some 135 persons for a day-long program of addresses and workshops.

The consultation was sponsored by the Social Hygiene Association of Dayton and Montgomery County in cooperation with the Ohio Council of Churches, the Church Federation of Greater Dayton, the Greater Dayton Ministerial Association, the Ohio Synod of the United Lutheran Church in America, and the Rabbinate Dayton.

Leaders said it had a two-fold pose:

"(1) To re-think the essence of Biblical message to discover afresh relevance to contemporary human lationships in the area of sex.

"(2) To set an appropriate religi and educational framework on wh to develop a constructive approach sex education for children, youth adults."

One of the principal speakers Dr. William G. Cole, professor of ligion and dean of freshmen at W liams College, Williamstown, M Dr. Cole, author of "Sex in Christa ty and Psychoanalysis" and "Sex Love in the Bible," made a plea "responsible freedom" in all areas human relations.

"I'm more concerned," he "with developing responsible, ma persons in a total context than in venting young people from misbe ing."

Dr. Cole said that telling you people sex is a sin or something don't do" just doesn't work. He the principle of responsible free has a Biblical basis.

"No Nightgown Nightmares . . ."

Tips on Church Plays

Church plays don't have to be "ni gown nightmares," says a theol professor.

Dr. Tom F. Driver of Union T logical Seminary said the plays suited for production in the chu chancel were those that celebrate event in the church's past.

Nativity plays have a place in chancel, he said, but they need not monotonous ones with "old bedsh and bathrobes" for costumes.

Dr. Driver addressed a workshop church drama sponsored by the C tal Area Council of Churches.

Many Biblical plays are dull beca they retell old stories without insight, he said. Such writers as L Matthew, John Masefield, Stephen V cent Benet and W. H. Auden dramatized the Nativity story with ferent but lively viewpoints, he add

Dr. Driver, drama critic of Ch tian Century magazine, said so

secular plays explore ideas and situations that have a vital in- or the church but may not be the chancel.

uggested this criterion:
this activity be dedicated to ry of God?"

ch people were suspicious of ater a generation ago, he said, w the church is beginning to that its faith is related to the

much good drama, he noted, le consists of narrative recollec- events of the past.

nswer to a question, Dr. Driver d many movie dramatizations ical stories as "exploitations of y-made interest in things that guely religious" and "religious ntality."

aid the movies displayed "too splash and too little imagina-

ges Church Music oming Entertainment

"spectacular" trend in modern music, while encouraging in ways, threatens to make church "just another form of enter- nt," the director of the depart- f sacred music at Moody Bible e, Chicago, warns.

great danger with these musi- ravaganzas is that Americans coming spectators in the music church," said Donald P. Hustad est lecture at Dallas Theological ry, an undenominational insti-

m church music becomes enter- nt, Christians are in trouble, ustad declared. "The basic theol- Protestantism," he said, "re- around the worship and praise by the individual and yet we're our choirs praise God for us.

praise of God in song is meant primarily an amateur art. The churchgoer today is spending nd more of his time during the p service sitting back and lis- while as many as six or seven sing."

menting on recent efforts in the f religious jazz compositions, ustad asserted that attempts to ce jazz music into religious were hampered by the thorny n of "association."

Lund-Quist Hospitalized

Dr. Carl E. Lund-Quist, executive secretary of the Lutheran World Federation, has been hospitalized at Geneva for the second time this year following a "slight stroke."

LWF officials said there seemed to be "no immediate cause for alarm" and the 51-year-old prominent churchman is already attending to some office work from his bedside and keeping in touch with department heads.

The federation said, however, that Dr. Lund-Quist "would not be able to return to a normal working schedule in the near future."

Dr. Lund-Quist was hospitalized last March because of "hypertension with secondary symptoms," but returned to his desk on a part-time basis in April. After a trip to Australia, he suffered a relapse in October, which necessitated a short stay in a Geneva clinic. His condition improved rapidly until the recent "stroke."

Denounces Faith Healers

Spiritual healers were denounced by a North Carolina Lutheran surgeon as "fakes" preying on people's "superstition and ignorance."

Cures by faith are possible, admitted Dr. Glenn R. Frye, head physician and surgeon at Richard Baker Hospital in Hickory, N. C., but, he added, some faith healers contend medicine "has no place in Christian life and behavior."

Member of a special committee appointed by the United Lutheran Church in America to study "anointing and faith healing," Dr. Frye said he believed he "has stirred much comment because I am one of the few who has had the nerve to speak out against these fakes."

A speech on the subject delivered by Dr. Frye before the Hickory Rotary Club has been printed in the *North Carolina Lutheran* and in *The Lutheran*, official national ULCA weekly newsmagazine.

He emphasized that his opinions on spiritual healing are his own and are not necessarily shared by other members of the study committee. The group includes three other doctors, five ministers and a deaconness.

"The Church," said Dr. Frye, "should denounce these faith healers as doctors denounce quacks." In 35 years of experience he has never seen anyone cured of an organic disease by faith healers, he declared.

"I have seen patients who are suffering from an incurable disease who have been the subject of one of these prayer groups," he said. "The patient had been exhorted to pray and believe, and told that if he would believe he would be healed."

"But after an hour or two of this, the patient would be in an hysterical state and completely exhausted, and his life expectancy shortened by the episode."

Church Helps Retarded, Blind and Deaf

A Lutheran church at Fresno, Calif., which has been teaching the Bible to mentally retarded persons from ages 10 to 40, plans to inaugurate a program of religious instruction for the blind and deaf.

This was announced by the Rev. A. F. Vollmer, pastor of Our Saviour's Lutheran Church, on the second anniversary of the congregation's classes for the mentally handicapped. Details of the blind and deaf classes have not been worked out yet, but the program is high among the church's future projects.

Fifteen retarded students meet each Saturday morning in church for religious education sessions similar to those conducted the next day for normal children of the congregation.

The classes are non-denominational. Teachers say the mentally retarded are able to grasp the church lessons through repetition of a story by various methods, such as film strips, movies, and other teaching aids.

Families are frequently surprised when their handicapped members show their religious training by quoting Bible passages, humming hymn tunes, and displaying illustrations.

In Central America . . .

Start Four New Churches

Lutheran groups in capital cities of four Central American countries are formally organizing as congregations, according to Dr. Stewart W. Herman, director of the Lutheran World Federation's Committee on Latin America.

Dr. Herman, who has recently returned from a trip through Central America, said that the four new congregations will be located in San Jose, Costa Rica; Managua, Nicaragua; Tegucigalpa, Honduras; and San Salvador, El Salvador. The groups total about 200 members.

The Rev. Fred J. Wolff, an American pastor of the United Lutheran Church in America, has served the four areas for the past eighteen months, holding regular monthly services in each of the capital cities. His work has largely been carried out in German and has been supported by the LWF.

Hospital Training Approved

Trinity Hospital, Minot, N. Dak., has been certified by the National Lutheran Council as one of its approved clinical pastoral training centers.

As announced by Carl R. Plack, chaplaincy services secretary of the NLC's Welfare division, Trinity Hospital may now offer to theological students and pastors a specialized integrated program of theory and practice in interpersonal relations, designed to develop more effective application of theological insights and pastoral methods.

At Trinity, the program will be supervised by its resident chaplain, the Rev. Edwin E. Ostroot, accredited by the NLC to conduct the training, in collaboration with an interprofessional staff.

The Minot hospital, first in North Dakota to receive NLC certification, will offer a 12-week course beginning June 6.

Nurses Guild Moves

The Lutheran Nurses Guild, Inc., has moved its offices from Minneapolis to 7600 Highway 7, St. Louis Park, Minn. Open house was held there on Nov. 1. The new location provides office space for the executive director, Carola Haaland; field secretary, Deaconess Olive Hanson; and an office secretary.

Contacts with nurses are made through visits by the field secretary and through *The Lutheran Nurse*, a monthly publication. Previously sent free to all members, the magazine is now available on a subscription basis at $1.50 a year. In addition to its evangelism program, the Guild attempts to recruit and place Lutheran nurses.

Washington News Notes

Long Distance Please—Dr. Walter B. Freed, pastor of Luther Place Memorial Church (ULCA) in the capital city, recently took his turn at "long-distance speech-making." The United Lutheran Church Men of St. Paul's in Wilmington, N. C., invited the well-known Washington clergyman to be the speaker for their regular monthly meeting. Nothing unusual in that, but—the speech was delivered in North Carolina by Dr. Freed while he was seated in his home in the nation's capital. With special telephone speakers in the Wilmington church hall, the event was tied in with a direct-distance dialing demonstration by the Southern Bell Telephone Co.

Advisor to Graham—Ears perked up in the nation's capital when the announcement was made that Billy Graham would hold an evangelistic crusade here next June. As in many cities, respected leaders of the community are taking an active part in giving public support to the noted evangelist. Serving with other dignitaries on the advisory committee for the Washington crusade are Judge Luther W. Youngdahl (a member of Augustana Lutheran Church), Secretary of the Army Wilber M. Brucker, and Chief Justice of the Supreme Court Earl Warren.

Preaches to Azores Airmen—On a cool fall day the Rev. J. Victor Murtland boarded a Military Air Transport plane in the nation's capital. Some 2,000 miles later the pastor of Washington's Grace Lutheran Church (ALC) felt warm breezes as he walked down the steps at Lajes Field, on one of the nine colorful islands in the Azorean Archipelago. His task: to conduct a Protestant preaching mission for military servicemen and their families at the air base.

At the conclusion of the week-long mission, Pastor Murtland commented that "the community spirit at Lajes, coupled with the devoted participation in religious activities," demonstrated an important but little known phase of military life.

This served as a fitting reminder that wherever U.S. troops are based, a positive Christian influence is exerted in their particular location, whether it be a remote island or a major country of the world.

What, No Passport?—U. S. citizen Dwight D. Eisenhower appears to be the only American traveler allowed to let his passport lapse. While others who are accompanying him on his Asiatic-Mediterranean tour, including the official family, must have their traveling papers in good order, Mr. Eisenhower dispenses with this formality.

The Chief Executive is the only citizen of the United States who can legally leave and re-enter the country without credentials. Official sources say that the President's passport, which he hasn't used since he headed SHAPE in Europe, is probably collecting mold in some filing cabinet.

By Robert van Deusen and Charles de Vries

Make Ready for Talks

Twenty men met in Chicago in November to lay plans for the inter-Lutheran discussions to be held in July.

Present at the Chicago meeting were the 15-member executive committee of the National Lutheran Council and five members of the Missouri Synod. Plans were laid for the July meeting and a tentative agenda was discussed.

Center in Korea

ervice center for military per- in Seoul, Korea, is planned by utheran Service Commission. It nclude a chapel and rooms for and relaxation.

commission currently operates ters throughout the world and inancial assistance to 16 Luther- ngregations in the U.S. to aid n providing an off-station min- or armed forces personnel.

Archivist talled at Wartburg

Rev. William F. Goetz has installed as the first full-time st in the ALC at Wartburg ary, Dubuque, Iowa. He will be sible for gathering correspond- records, and other documents officers and institutions of the and making them available for

Gerhard S. Ottersberg, chairman Committee on Archives, per- the installation. In speaking of mportance of preserving records e future, he said that archives "never be a dead storage vault, living source of information and ution of our church."

Sermon Got Through

or E. W. Albrecht of South i Lutheran Church in Florida) has always wondered if his ge got through to his people. he knows. At least it got through person.

ently he preached a sermon on arable of the unjust steward, contained a strong appeal to the to mend his way. As was his n, he had the sermon taped on corder.

eral weeks later a thief broke into urch and stole the recorder. Out iosity he turned it on and heard ermon on repentance. At one in the morning he called the nage in deeply troubled tones: done something terribly wrong. rry and I want to make amends." confessed to the stealing of the er, to having heard the sermon tape, and now being overcome remorse. He agreed to return the er at a nearby filling station.

Within the ELC

Ephphatha Mission Publishes History

The story of what the ELC has done in its ministry to the deaf and blind since 1900 is the subject of a new book.

Ephphatha Missions for the Blind and the Deaf by Erling Rolfsrud was recently released by the Ephphatha Mission Board under the direction of the Department of Charities of the ELC.

The book describes the work of ELC pastors who have served as chaplain for most of the Protestant children at the Minnesota School for the Deaf and the Minnesota Braille and Sight Saving School in Faribault, Minnesota, as well as serving as pastor to the deaf in the area. The book also describes Bread of Life Church, Minneapolis, a mission for the deaf, and the Ephphatha Chapel at East Side Church, Sioux Falls, S. Dak. Much information about deafness and blindness has also been included to make this a practical study book for pastors and church workers.

The new volume, priced at $1.00, can be purchased from Augsburg Publishing House.

Seattle Church Opens Kindergarten

The first kindergarten to be sponsored by a National Lutheran Council church in the state of Washington was opened this fall by Phinney Ridge Lutheran Church, Seattle. A child care center, to give Christian care to children of working mothers, was begun at the same time. Twenty children are enrolled in the kindergarten and 21 in child care.

The two groups are housed in the congregation's new education and youth center. Built at a cost of more than $300,000, the new building was dedicated at a series of services held this fall.

The Rev. Harold J. Brown is senior pastor and the Rev. Robert G. Hillstead, assistant pastor. The Rev. Russel Weberg has recently joined the staff as minister of education and Miss Lois Bentson as secretary of Christian education.

BROOKLYN CHURCH EXPANDS—The above $175,000 parish education and youth center was recently dedicated by Bethany Church, Brooklyn, N. Y. Guest speaker on the occasion was Dr. J. W. Ylvisaker, president of Luther College, Decorah, Ia. Dedicatory rites were performed by Dr. C. O. Pedersen, president of the Atlantic Circuit of the ELC and the first pastor of Bethany Church (1913-20). Included in the new building are a youth room, library, parlor and kitchen, nursery, kindergarten, pastor's study, council room, scout room, church offices, a chapel and several classrooms. The Rev. James M. Amundson is the present pastor of Bethany Church.

ELC Pastor Elected to National Post

The Rev. Lawrence W. Halvorson has been named by the National Lutheran Council as assistant to the executive secretary of its Division of American Missions with special responsibilities for intercultural outreach.

For the past five years, Mr. Halvorson has been New York-Philadelphia area secretary in the NLC's Department for the Christian Approach to the Jewish People.

Mr. Halvorson was elected to a four-year term by the executive committee of the Council and will begin his new duties in Chicago on Jan. 1, 1960.

His primary responsibilities will be to study pertinent facts about cultural groups in America not normally reached by the Church; to ascertain barriers in the point of view of the Church, and the factors in the culture, social experiences, and religious background of these people that hinder the Church's ministry to them; and to discover successful experiences of the Church in reaching them.

Mr. Halvorson succeeds the Rev. Alf M. Kraabel, who resigned last September to become chaplain of Carlsbad-by-the-Sea, a Lutheran retirement center in Carlsbad, Calif. Mr. Kraabel had been secretary since the intercultural outreach office was established in March 1956.

Mr. Halvorson graduated from St. Olaf College at Northfield, Minn., in 1927 and from Luther Theological Seminary at St. Paul, Minn., in 1930. As a pastor of The Evangelical Lutheran Church, he served parishes at Warren, Madelia and Minneapolis, Minn., as well as in Arkdale, Eau Claire and Blair, Wis., his last charge before joining the NLC. For several years he was president of the Zion Society for Israel, which raises funds in the ELC for the Council's program among Jewish people.

Wisconsin Churches Sing New Thanksgiving Hymn

When worshippers at Scandinavia and Farmington Lutheran Churches, Scandinavia, Wisconsin, sang the hymn before the sermon on Thanksgiving Day, they became the first to use a new Thanksgiving hymn composed by the wife of their pastor, Mrs. L. Richard Jurgensen.

Titled "We Gather at Harvest," the hymn, for which Mrs. Jurgensen wrote both the words and music, was a prize-winner in the recent contest sponsored by the National Thanksgiving Association.

Earlier this year another of Mrs. Jurgensen's hymns, "O God of Golden, Wheat-blessed Fields," won first place in competition to secure a new home mission hymn for the American Baptist Church.

Besides writing articles and poems for *Our Young People* and *One Magazine,* Barbara Jurgensen has written a book, *Leaping Upon the Mountains,* which will be published by Augsburg Publishing House next spring.

ELC Choral Union Publishes Book

The Choral Union of The Evangelical Lutheran Church has just released a book entitled *Liturgy, Theology, Music in the Lutheran Church.*

Editor of the volume is the Rev. M. A. Egge, president of the Choral Union and chairman of the Committee on Worship and Church Music of the new American Lutheran Church.

The volume contains nine lectures given at two different times and places. Three of the lectures were given at the Church Music Seminar in Be ley, Calif., in 1955, and the other lectures and the foreword were g during the Lutheran World Fed tion Assembly in Minneapolis, Mi in 1957. The book, priced at $2 can be purchased from Augsburg P lishing House, Minneapolis, Minn.

Honor Rolls Added

The addition of ten more congre tions to the honor roll list of Luth AN HERALD brings the total to churches that subscribe for the He for every member family. The foll ing are new subscribers since the listing:

Rosendahl Church, Reynolds, N. Dak., Rev. R. S. Aanestad, pastor.
First Church, Colton, S. Dak., the Rev. O. Blom, pastor.
Concordia Church, Benedict, N. Dak., Rev. James Brooks, pastor.
Our Savior's Church, Blaisdell, N. D the Rev. Merlin Hatlestad, pastor.
West Union Church, Aneta, N. Dak., Rev. Raymond Poppe, pastor.
Beaver Creek Church, Hatton, N. D the Rev. Raymond Poppe, pastor.
Bethania Church, Northwood, N. Dak., Rev. Raymond Poppe, pastor.
St. Olaf Church, Detroit, Mich., the Walter Scarvie, pastor.
Renner Church, Renner, S. Dak., the C. M. Svaren, pastor.
Elm Grove Church, Mc Canna, N. D the Rev. Daniel J. Vinge, pastor.

Churches

Slayton, Minn.—Slayton Church, Rev. A. R. Sellevold, pastor, recen dedicated its new parish educat building. Dr. E. C. Reinertson, pr dent of the Southern Minnesota trict, officiated at dedicatory rites. cluded in the construction are 18 cl rooms, providing teaching space the Sunday school of 250 pupils weekday religious instruction for pupils. Serving the functions of auxiliary organizations of the con gation are a youth room, fellow hall, and kitchen. The congregati new church sanctuary is scheduled completion in June, 1960.

Scandinavia, Wisconsin—Scand via Church, the Rev. L. Richard J gensen, pastor, recently broke gro for a new parish house. The story brick building will include a tor's study, multi-purpose room, k dergarten, six classrooms, and hea facilities. Cost of the new const tion is expected to be $45,000.

KOTA CHURCH DEDICATED—Rainy Butte congregation, near New England, Dak., dedicated this new church last month in connection with the celebration the congregation's 50th anniversary. Dr. L. E. Tallakson, president of the rth Dakota district, conducted dedicatory rites. The new $54,000 church is ilt of blocks with brick surfacing. The congregation, led by the Rev. Elias J. Kristensen, pastor, is made of up 38 families and is debt free.

ria, Ore.—First Church here, v. H. Storaasli, pastor, recently d its 75th anniversary. A new ge was dedicated at the anni- service by Dr. H. L. Foss, nt of the Pacific District.

y City, N. Dak.—Our Savior's a, the Rev. Arthur M. Jothen, recently approved a Home Mis- onsorship loan of $66,000 for the King Church, Ellendale, ur Redeemer Church, Edgeley, k.

na, Sask., Can.—Christ Church observed the 10th anniversary dedication of its church and the mortgage at a special serv- eaker for the occasion was the Don Voigts of Saskatoon, who astor at the time the church ilt. The Rev. Howard Stroble present pastor of Christ Church.

klyn, N. Y.—Our Saviour's n, the Rev. Norris Halvorson, held cornerstone laying cere- for its new parish house in No- .

on City, Ia.—Trinity Church, the avern R. Hanson, senior pastor, y approved the construction of h education unit. The new build- hich will include 33 classrooms, estimated cost of $335,000.

Gig Harbor, Washington—Peninsula Church, the Rev. Carl E. L. Lucky, pastor, recently dedicated a new parsonage. Dr. S. C. Eastvold, president of Pacific Lutheran University, was the guest speaker for the occasion.

People

The Rev. Ralph Rusley, formerly of Ellendale, N. Dak., is now serving Faith Church, West Fargo, N. Dak.

The Rev. Robert L. Peterson has resigned from Our Savior's Church, Virginia, Minnesota and Emmanuel Church, Forbes, Minn., in order to accept a call to become pastor of Grace Church, Salem, Ore.

The Rev. M. S. Egge, now serving the parish at Redwood Falls, Minn., has accepted a call to become pastor of a new Home Mission congregation to be established at Lake Murray Manor, near San Diego, Calif.

Obituary

The Rev. Vetle O. Aaker was killed in an auto-train crash Nov. 23, at New Richmond, Wis. He was born Sept. 13, 1885, in Norway and immigrated to America in 1907. He attended Humbolt College and Augsburg College and Seminary. After ordination in 1915 he served parishes of the LFC in Westby, Mont., and Seattle, Wash. He transferred to the ELC in 1920 and served parishes in Baudette, Goodridge, and Gully, Minn.; Norway, Kansas; and Hawkins, Wis. He was also superintendent of the Good Samaritan Home, Dallas, Wis. He married Emma Felland in 1917 and is survived by his wife, three daughters, and a son, the Rev. V. O. Aaker.

1960-1961 INTERNSHIP

Congregations desiring interns for 1960-61 may obtain application blanks from the President's Office, Luther Theological Seminary, 2375 Como Avenue West, St. Paul 8. Applications must be received before February 1.

By mutual agreement of the faculties of the several seminaries of the uniting churches, 20 men from Luther Seminary will be assigned to congregations of the ALC and the UELC, and 20 men from their seminaries will be assigned to ELC congregations.

Want Ads

Rate $1.00 a line, minimum charge $4.00

For sale: Cook Book. 620 tried and tested recipes of the East Circle, Grace Luth. Church. $2.15 postpaid. Write Mrs. Roald Johnson, Primghar, Iowa.

For sale: Historical plates of Our Saviour's Luth. Church, Stanwood, Wash. $2.75 ea., including postage. Contact Dorothy Olson, Josephine Sunset Home, Stanwood, Wash.

Announcements

Wanted—old green Norwegian text Concordia hymnbooks (music ed.) in good condition. Up to 300 copies. Write Denny Park Luth. Church, 766 John St., Seattle 9, Wash.

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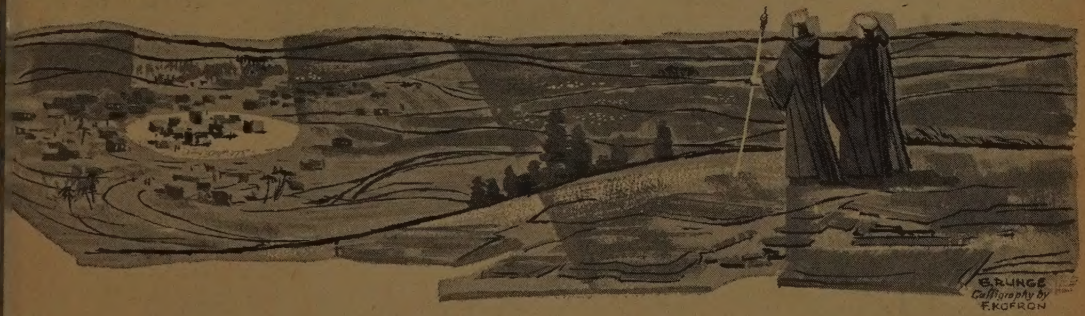

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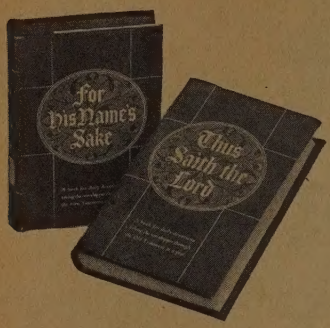

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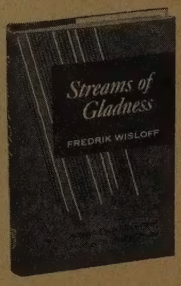

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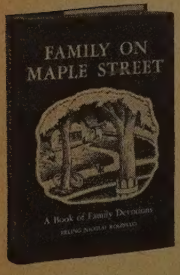

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